

The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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AMERICAN FREEMASONRY IS IN A SPECIAL MANNER ANTI-CATHOLIC.

Doubtless many a reader who has followed me in my study of American Freemasonry will wonder why I should devote a special series of articles to what has already been so clearly and so abundantly proved. For

1. Masonry is and clearly asserts that it is a religion. It asserts more: that it alone imparts to its votaries the true knowledge of the nature and essence of God and of the human soul; that every candidate, and consequently every Christian and Catholic candidate, comes to its doors begging that the spiritual light be created in him; that every one outside Masonry, and hence every Christian and Catholic who is not a Mason, is wandering in ignorance, darkness, helplessness, and pollution, devoid of the first elements of morality. The mind must be strangely distorted that can combine such theories with respect for Christianity and Catholicity.

2. I have shown, in the second place, that Masonry rejects a Christian interpretation of its symbols as too sectarian and unsuited to its universal creed; that the Blazing Star of Masonry must not be understood as the Star that guided the weary feet of the Magi to the Babe of Bethlehem; that Masonic lustration or purification has nothing in common with Christian baptism, since even the symbol of water is too abstract; that the True Word of Masonry is not the True Word of the New Testament, for this is no mystery to us; that the corner-stone of the Mason's moral and spiritual edifice is not Jesus Christ.

3. I have shown that Masonry is essentially paganism in its origin, its ceremonies, its affections, its symbolism, its doctrines; that it imperatively demands of its members conformity with

such ceremonies whenever possible ; that it remits its students to the doctrines of the pagan mysteries for the true explanation of its own ; that it considers the difference between such mysteries and itself to be one of mere external form, since the spirit and life-blood in both are the same.

4. Lastly, I have proved that this religion of Masonry is practically the phallic worship of the ancients, the prominent feature, nay the very groundwork, of all the pagan mysteries. It is the worship of the procreative powers of nature, the Al-Gibil of the universe, especially as resident in the microcosm, man ; a worship whose symbols are found in every well-constituted lodge and of which every lodge itself and its principal officers are the permanent symbols.

If this claim to exclusive religious truth regarding the nature and essence of God and of the human soul ; this rejection of Christianity as sectarian ; this pagan spirit and life-blood ; this worship of man's sensuous nature—do not evidence the anti-Catholic nature of Masonry, then shall I willingly confess that arguments have lost their force.

But why then a special treatise ? First, for the fuller information of those who, although Masons, believe that Masonry and Christianity are perfectly reconcilable, since, in theory, Masonry pretends to interfere with no definite religious creed, and least of all with Christianity ; and as they can point to a whole line of American and English Masonic writers who have clothed Masonry in a Christian garb and as such presented it to the world, a little light on the matter will do them no harm. They are not aware that the so-called Christian theory of Masonry is neither the true nor the approved one.

Secondly, for the fuller satisfaction of my Christian and Catholic readers, in as much as the series I now begin will enable me to set before them interesting matter which, without detriment to clearness and order, I could not well introduce elsewhere. As a supplement, therefore, to what I have already said, rather than as something entirely new, are the following articles to be viewed.



—According to the *Philadelphia Record* of Feb. 26th, a bill for "teaching morality in the public schools" has been introduced in the legislature of New York. This may be taken as an admission that, for forming character, the present school system is a failure. How long will it take the American public to perceive and apply the only true remedy for the acknowledged evils of the modern educational methods—instruction in religion ?

A CATHOLIC DAILY NEWSPAPER IN PROSPECT.

II.—(*Conclusion.*)

To show the feasibility of the plan and to encourage both the clergy and the laity to aid it by their subscriptions, Mr. Smith got up a third circular on "Newspaper Stock as an Investment":

"For almost twenty-five years the number of daily newspapers in our city, with one exception, has been the same. During that time the population has nearly doubled. If this city, a quarter of a century ago, with a population of less than 20,000, did support the present number of newspapers, it certainly should, with a population of nearly 400,000, be able to maintain one more, especially if this one is to be as good as the best, and better than most of them....

"The financial success of a daily newspaper depends upon its daily circulation, upon the number of its subscribers and readers.

"A large circulation will bring it paying advertising, and the larger the circulation, the greater the quantity of it and the higher its price.

"There are in this diocese in round numbers 195,000 Catholics. Of these at least 100,000 read English papers. It is safe to assume that every fifth person of this number will buy the paper, which will give it a paid circulation of 20,000. Then there are in this city and in its vicinity a great number of liberal-minded non-Catholic good people, who will buy an honest paper even though Catholics publish it. A conservative estimate of the number of paid subscriptions from this source is 10,000, making a total number of paid subscribers of 30,000, and five times as many readers. The net profit on each paper is generally estimated at $\frac{1}{2}$ cent or \$1.50 per year,—for 30,000 subscriptions they would amount to \$45,000.*)

"Besides this revenue, the paper would have a right to expect an immediate advertising patronage of about \$3,000 for the first year.

"This figure is obtained from a conservative estimate of two Buffalo papers.

"In the week of January 25th, 1904 (one of the dullest periods for advertising in the year) one of these papers had 125 columns of advertising matter, exclusive of the objectionable kind. This averages 20 columns a day, and at \$18 a column, its lowest rate, it nets it \$360 per day.

"The other of these in the same week had 112 columns of advertising matter, exclusive of the objectionable kind. That aver-

*) This is a mistake. The newsboy pays one-half cent for a penny paper. The income of a modern daily from this source (unless it have a 5 cents Sunday issue) is exceedingly small.—A. P.

aged 18 columns a day and at its lowest rate of \$14 per column, it nets \$252 per day.

"These figures are not fictitious. They can be verified by anyone who will devote the time and labor to do it.

"The highest advertising rate in Buffalo is \$25 per column, and that only at 100 column rate. If you contract for less, the price is higher. The income to the owner from this source averages about \$9,000 per week, or \$1,500 a day. This does not include the income from sales of papers.

"Neither are these figures fictitious. They can be verified by anyone taking time to investigate.

"There is money in newspapers, if properly conducted.

"But let us be very conservative. We will base our calculations on rates lower than the lowest, and upon advertising matter less than any, and see what they will show; then we shall make no mistake.

"We will assume that the proposed paper will have only twelve columns of advertising a day, instead of 18 and 20 columns, and our rates are \$10 per column, instead of \$14 and \$18 or \$25, then this estimate yields an income from advertising of \$120 per day, or for a year of 300 working days, \$36,000.

"The proposed newspaper will be the only one of its kind in our country. It will be an up-to-date independent secular American newspaper in the English language, based on Catholic principles. It will not be a religious paper. A weekly edition will be an adjunct to the daily. It will not circulate in our city and little, if any, in its immediate vicinity, but in the rural communities of our land, where there is a great demand for such a newspaper. We propose to fill it. Our aim is not to interfere with any existing religious weekly paper.*)

"There is a large profit in a weekly edition, made up from a daily newspaper. The expenses for issuing are about 20 %. At the end of the first year the circulation approximately should be about 10,000 copies, and at one dollar per year, less the expense of 20%, it would net \$8,000.

"Resources :

Estimated income from the daily,	-	-	\$45,000
" " " advertising,	-	-	36,000
" " " the weekly,	-	-	8,000
Total,			\$89,000

"This initial income will assure the financial success of the enterprise.

*) This is clearly meant to appease the weekly Catholic Union and Times, which, we regret to notice, views Mr. Smith's project very much askance.—A. P.

"The estimate of the resources is very low, as can be seen by comparison. It is the proper method. Investors will know the facts. It can not be expected however that these sums will be realized ratably during the first eight or ten months. The indications are that within two years the business of the enterprise will be largely increased and dividend earning, for there is a great demand for an honest and decent and independent newspaper. There is a large, paying field for one. The field is all our own.

"Instead of a daily circulation of 30,000, it should be from 75,000 to 100,000; instead of a weekly circulation of 10,000, it should be about 50,000.

"Instead of twelve columns of advertising per day at \$10 per column, it should be thirty columns at \$25 per column.

"What will the income then be? This:

Net income on sale of 100,000 per day,	-	\$150,000
" " " 50,000 weeklies,	- -	40,000
30 columns @ \$25 per column for 300 days,	-	225,000
		<hr/>
		\$415,000
Increased operating expense, approximated,	-	200,000
		<hr/>
Net profits, estimated,	-	\$215,000

"The principal reason why an attempt is made to establish a daily newspaper on the lines indicated above, must not be forgotten. It is to give decent people a clean, honest, and fearless newspaper,—where indecent, immoral, and fraudulent advertisements will not insult or shock them,—where the modesty of the women and children will not be outraged by salacious news,—where false news will receive no space,—where editorials will at least have a Christian foundation.

"Buffalo is one of the most rapidly growing cities in the Union. The half-million mark will soon be reached. Greater Buffalo spells more newspaper readers.

"With a high-class paper in the field, the local newspapers would have to improve and expend more of their profits to do it, or their income would be greatly reduced. This explains why some of them so dislike the entrance of any new-comer.

"The proposed paper will be an American, up-to-date, high-classed, politically independent, penny paper. It will excel in cleanliness of advertisements, decency, and reliableness of news, and fearlessness in editorial utterance. It will not be owned by one man.

"Statistics prove that the politically independent papers have the largest circulations, and earn the most money."

The form of share certificate is as follows :

"We, the undersigned, agree one with the other, to subscribe to the increase of capital stock of the American Publication Company of Buffalo the number of shares set opposite our respective names, at five dollars per share, to enable it to publish a daily and weekly newspaper in the English language, and agree to pay the amount we respectively subscribed, as follows: 10% thereof when \$100,000 is subscribed, 10% thirty days thereafter, and 10% every thirty days thereafter until the full amount is paid in.

"The increase of the capital stock shall be \$125,000. No subscription shall be binding unless the sum of \$100,000 is subscribed by January 1st, 1905, and no part of the money subscribed shall be devoted to any other purpose than stated above. It is further agreed that solicitors for subscriptions shall receive 5% of the stock they solicited and which is paid in, payable in the stock of the company and when the certificate of stock has been issued. When the stock is full paid it shall be non-assessable.

"No money is to be paid at the time of signing this list.

"Address communications to James Gerard Smith, President Volksfreund, 46-48 Broadway, Buffalo, N. Y."

* * *

A Buffalo clergyman writes to THE REVIEW on the progress of the undertaking :

"Much work has already been done. There is a good deal of enthusiasm for the plan. Responses to our appeals have not been discouraging. Of course, first of all, our people must be educated up to the necessity and inestimable value of a Catholic daily. That is what is being done. Meetings have been held in several city parishes, in which good speakers, clerical and lay, instructed the hearers. Everybody is now talking about the new paper, at least among Catholics. The Germans are pushing the undertaking, but we have the cordial support of the Bishop, and quite a few English-speaking pastors have also taken stock."

* * *

The reason why we have not sooner expressed the sincere sympathy which we had from the beginning for this meritorious undertaking of our zealous brethren of Buffalo, was because we had been requested by some of the clergymen interested in the plan not to comment on it before certain preliminary steps would have been taken. This is now the case, and we are glad to be able to say that the new daily is in a fair way to be realized.

As the weekly *Catholic Union and Times* of Buffalo has lately been boasting of its splendid financial resources, we expect to see

its owners take a liberal slice*) of stock in the new daily. It is a duty they owe to themselves and to the Catholic cause.

The calculations of Mr. Smith, while perhaps not entirely flawless, appear to be fairly conservative, although much will depend upon the choice of an editor and a business manager, for which, it seems, no provision has yet been made.

At any rate, it will be well not to start on too large and costly a scale. It is not necessary, in our humble opinion, that the projected daily be able to compete, from its very first issue, in every particular with its secular competitors. To do so would eat up the capital stock in less than a year, and we do not believe the paper can be made entirely self-supporting in less than three years under the most favorable circumstances.

Our Buffalo brethren have undertaken a good but difficult work in the right spirit, and we sincerely hope not only that we shall soon be able to announce that the publication of the first English Catholic daily newspaper in America is an assured fact; but also that the paper, when it appears, will be so conducted as to deserve the unqualified commendation and staunch support of all right-thinking Catholics, and that, by attaining the success which we heartily wish it, it will encourage others and thus become the fore-runner of a mighty chain of Catholic dailies, extending from the Atlantic to the Pacific, and working wonders for God and country.

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BOOK REVIEWS AND LITERARY NOTES.

Mistakes and Misstatements of Myers, by Rev. Wm. E. Randall. 359 pp. McKeown Brothers, St. Louis. Price 50 cts.; in cloth cover, 85 cts.

This is a criticism of Myers' text-book on modern history, the second edition of which—appearing, strange to say, some time *before* Father Randall's critique—is, if we may believe the *Catholic World* (Feb.), thoroughly revised and corrected and "as fair and as just and . . . as accurate as any popular manual can be." Clearly, Father Randall was mistaken when he took Myers to be an incorrigible bigot. To be sincere, we think this criticism had better remained unpublished; for while its purpose is praiseworthy, the reverend author has written too much under the influence of indignation. There is a too liberal use of invectives; instead of references and proofs, we often get merely counter-statements.

*) Quoting a compliment of the Church Progress on its twenty per cent. dividend, the Union and Times said [xxxii, 47]: "The Board of Directors might easily have doubled the declared dividend, and then have an abundant reserve fund for any possible dark contingency."

Had Professor Myers not already seen the error of his literary ways, this criticism would hardly have converted him. Many of Father Randall's statements are as disputable as some of those set up by Mr. Myers. His defense of Alexander VI., for instance, (pp. 156, 170) is untenable. (Cfr. Pastor.) His statements on Erasmus and Mary Stuart (pp. 207 and 230) are at least disputable. In the case of Charles V. (cfr. Janssen, not "Janssens") and Philip II. (pp. 196, 238; 201, 247) he concedes too much; they were not as black as they are painted. The death-list on p. 221 is wrong. Guizot's estimate of 72,000 (p. 239) is too high. England was not Protestant under Henry VIII. (p. 218), but schismatic. This King, by the way, was a zealous supporter of the papacy in his younger days. Finally, Brownson and Balmes can not be safely quoted as authorities in historical controversy.

A Noble Priest. Joseph Salzmänn, D. D., Founder of the Salesianum. By V. Rev. Joseph Rainer, Rector of the Salesianum. Translated from the German by Rev. Joseph William Berg, Professor at the Salesianum. Illustrated. Milwaukee: Olinger & Schwartz. 1903.

This is a faithful translation—too literal, perhaps, in spots—of Father Rainer's life of Dr. Salzmänn, who was indeed "a noble priest" in every sense of the word, and whose missionary labors entitle him to a prominent place in the history of the Catholic Church in the Northwest. Father Berg deserves well for having made the book accessible to a larger circle of readers.

—An "enduring monument of German faith and industry" is what our *Catholic Quarterly* (No. 113) calls the truly monumental and epoch-making Catholic Cyclopædia ('Kirchenlexikon') of Wetzer and Welte, published by B. Herder, to which the finishing touch has lately been put by the publication of a volume of indices. And the reverend editor, Msgr. Loughlin, adds: "We should feel crippled without it, as there exists absolutely no substitute for it in any language." Why does not our great Catholic University undertake something like it in the English language?

—The fourth *heft* of the current volume of the *Historisch-politische Blätter* concludes the pithy review of Père Denifle's latest work on Luther; briefly reviews Rottmann's 'Orate,' which is a new German prayer-book compiled chiefly from the Missal and the Breviary [whence, really, all our books of prayer ought to be derived!]; the second volume of Bardenheuer's scholarly patrological work: 'Geschichte der altkirchlichen Literatur'; and the new improved *Gerarchia Cattolica* for 1904; sketches

late proceedings in the German Reichstag, throws some new light on the religious policy of the emperors of pagan Rome with regard to the Christian Church, and informs us of what the German government is doing in the way of providing old-age pensions for some of its minor officials.

—We beg to renew our hearty recommendation of Herder's *Biblische Zeitschrift*, which has recently entered upon its second year. It is published quarterly at \$3.50 per annum, and we dare say no student of Holy Scripture can do without it, while the amateur—and are we not all of us at least amateur students of the Bible?—will, besides some things that may be beyond his depth, find therein much information that will interest and instruct him and that he may be able to turn to practical use. Of the papers in the current number we mention particularly Sick-enger's "Neutestamentliche Principienfragen" and van Beber's essay on the true date of Good Friday. The bibliographical department of the *Biblische Zeitschrift* is superior to anything we know of in Catholic periodical literature.

—The first publication of the indefatigable "Görres Society for the Advancement of Learning in Catholic Germany," is by Dr. K. Weiss and deals with Kant in his relation to Christianity. It is a timely contribution to the Kant centennial recently celebrated with such éclat not only in Europe, but also in America. Through several recent French writers, Neo-Kantianism has filtered into some Catholic circles in this country, and we know of no stronger antidote to this poison than the present scholarly pamphlet.



MINOR TOPICS.

Bees-Wax Candles.—The Church requires bees-wax in candles to be used: 1. at mass (De def. tit. X, 1: si non adsint luminaria cerea); 2. at the distribution of holy communion (Rit. Rom.: accensis cereis); 3. by acolythes (ceroferarii); 4. at the exposition of the Blessed Sacrament; 5. at baptism (Rit. Rom.: cereus seu candela cerea); 6. at burials (Rit. Romanum: cereis accensis); 7. at sacramental processions (Rit. Romanum: accensos cereos); 8. at the tenebrae service during Holy Week (Cerim. Episc.: cera communis); 9. the Easter candle must be of bees-wax (Exultet: alitur enim liquantibus cereis, quas in substantiam pretiosae hujus lampadis apes mater eduxit) and also 10. the candles to be blessed on Candlemas-day (Or.: qui . . . per opera apum hunc liquorem ad perfectionem cerei pervenire fecisti.)

Now there is an immense amount of "wax candles" on the market, manufactured not only by Catholic firms, but also by Protest-

ants, Jews and infidels, and we fear, mostly adulterated. The Standard Oil Co. manufactures them from the residue of coal-oil. In Germany things do not seem to be better. The Coadjutor-bishop of Posen-Gnesen issued a circular of late, in which he forbids the use of any but pure bees-wax candles during liturgical services and directs the clergy to buy their supply from three Catholic firms in the Archdiocese, whom he names. These firms guarantee the purity of their candles without increasing the price. Something similar should be done here; for it is evident that what is offered here on the market can not be all pure bees-wax. The price of bees-wax has been for the last years 28—30c a lb., wholesale. For choice virgin wax the writer had to pay 32c. not long ago. What the bleaching of wax in the sun costs, we can not say; but should judge it to be no less than 5c. a lb. Hence, wax would cost from 33—35c. a lb., bleached. "Wax candles" are offered at 25c, 35c, 45c, and 50c a lb. Evidently the lower grades, even at 35c a lb., can not be pure bees-wax, especially since the dealers pay freight and give presents to those who take large quantities. We have found candles, bought at 45 or 50 cents, to be adulterated, and when we furnished the proof to the manufacturer, he said: a small quantity of paraffine around the wick was necessary to insure even burning. Thus, if the highest priced candles are not pure bees-wax, what are we to expect of the lower grades? Is it not advisable that the ordinaries make arrangements with reliable Catholic firms to furnish pure bees-wax candles for all liturgical purposes at a stipulated price? Thus, the ruinous competition, the chief cause of wax candle adulteration, would disappear.

Taxes and Debts of France.—With the suppression of all private schools in France, there is a prospect for the already overburdened tax-payer of an enormous increase in his communal taxes. Prime Minister Combes has announced in Parliament that the State would furnish 5,000,000 francs to the civil communities for the support of the newly required public schools, after the private schools have been suppressed. The French State is quite unable to meet its present expenses and can not assume new burdens. But we leave this to Combes and company. Quite different is the question for the civil communities. Only in a few instances can these communities utilize the private school houses. New ones will have to be erected, which, according to a statement recently made in the Chambers, will cost some 200 to 250 million francs. Next comes the question of support for the newly erected schools. The private schools cost annually 87,000,000 francs; surely the State can not support its schools for less. 5,000,000 granted by the State, subtracted from the 87,000,000 required, leaves 82,000,000 to be raised by the communities.

According to Jules Roche in the *Figaro* (quoted by *La Vérité Française*, No. 3787), the communal taxes averaged in 1878, 48% of the State taxes; in 1900, 59% of the State taxes; in 1902, 61% of the State taxes; in other words, where the State asked one franc for taxes, the municipality collected 61 centimes. To which have to be added the département (county) taxes, which amounted to 59 centimes in the same year. Thus the direct taxes increased 120% over the State taxes.

The indebtedness of the French Republic amounts to 38,000,000,000; that of the départements to 497,000,000, and that of the municipalities to 3,838,000,000, more than 42 milliards in all, which sum, at 3% interest, eats up 1,260,000,000 francs (\$252,000,000 or \$7 a head of population) annually. Truly the French tax-payer may ask himself: Where will this all end? Who will blame the French for withdrawing their capital at home to invest it in foreign countries? They do not ease the situation at home thereby, but they protect themselves at least from being robbed of all they have.

Darwinism in the Schools.—*Hochland* will, we trust, kindly allow us to réecho from its "Hochland-Echo" (I, 4) some of the excellent remarks on "Darwin in School."

Professor Dodel had found it contradictory that Darwinism and the eternal laws of nature were taught in the German higher schools; whereas in the elementary schools the "old myths" of creation according to Moses are still proclaimed as truth. For fourteen years the government did not heed Dodel's appeal to reform the lower schools in accordance with the teaching of the universities.

In 1901, at the seventy-third meeting of the German naturalists and physicians in Hamburg, several speakers again demanded the introduction of evolutionism into all the government schools. The majority, however, rejected the proposal, saying that "biology is not responsible for metaphysical speculations, and the schools have no use for them."

Dr. W. Schoenichen was apparently dissatisfied with this resolution, and, in 1903, published a pamphlet, in which he upholds the teaching of evolutionism in all the schools. He insists, however, on its being taught "objectively." But practical experience shows that this is impossible. Dennert, e. g., says that it is "too tempting for a teacher not to use evolutionism as an argument for a determined and one-sided explanation of the universe"; which of course is the materialistic-atheistic one. Other authorities, as Junge, Kiessling, Schmeil, Loew, Bail, Kollbach, etc., are no less opposed to its introduction into the lower schools, including the gymnasium. Bail, for instance, said in 1880—at a time when the Darwinian theory was less attacked than at present—before a conference of school-presidents: "Instruction according to the theory of Darwin must absolutely be withheld from our students."

In view of these utterances it is strange that Darwinism is still taught in many text-books used in our American public schools.

The Oldest Free Catholic Parochial School in the Country, and Others.—There have been several replies to our recent request for information as to the existence of free Catholic parochial schools in various parts of the country.

Thus the reverend editor of the New Orleans *Morning Star* writes: "V. Rev. Harnais, of Plaquemine, La., has his free parochial school for over fifteen years; Rev. J. Fr. Prim, of the Mater Dolorosa Church in the city of New Orleans, has his parochial free school established for the last four years."

In the *Catholic Citizen* of Milwaukee (xxxiv, 17) we read: "In

this city the St. John's cathedral and Gesù parochial schools have been free schools for almost twenty years. No tuition fee is charged, the schools being supported by school societies made up of parishioners who contribute voluntarily for this laudable purpose. Both of these parochial schools are equal to any, thoroughly equipped, with a large corps of teachers and the most approved methods. The cathedral schools are attended by 800 pupils and the Gesù by 950."

Our alert friend Mr. Martin I. J. Griffin writes to us from Philadelphia:

"Our Mother of Sorrows school, Philadelphia, has been free since Sept. 1884 or 1885. It was made so by the then rector, Father Shanahan, now Bishop of Harrisburg.

The Roman Catholic High School of Philadelphia has been free since its opening, in 1890.

The first free parochial school in this country is St. Mary's of Philadelphia. When it began, no records have been found to show prior to 1781. I attended it half a century ago.

My present parish—Our Lady of Mercy—has had an 'absolutely free school' since its establishment. A school house was erected in 1890 and now accommodates 600 children. Everything is free—tuition, books, and supplies of all kinds. A monthly collection of ten cents a head is taken up in the church for the school."

There are others, and we shall be glad to print information about them.

Determining the Date of Christ's Crucifixion.—In Vol. X, No. 24, of THE REVIEW we gave under this title a synopsis of a paper published in the *Nachrichten* of the Göttingen Academy of Sciences, wherein Professor Achelis of Königsberg attempted to determine the true date of our Savior's death. His conclusion was that the 6th of April, A. D. 30, was the first and original Good Friday, a conclusion which we considered dubious, since, according to the Julian Calendar, the 6th of April, 30, must have been a Thursday.

In the first *heft* of Herder's scholarly *Biblische Zeitschrift* for 1904, Rev. J. van Bebber, author of a Chronology of the Life of Christ, devotes over ten pages to a critical examination of Prof. Achelis' ingenious theory, which he rejects for this very reason that the Professor takes the 14th of Nisan to have been a Friday, while astronomical calculations conclusively show that it was a Thursday and hence could not possibly have been the date of Christ's crucifixion, since the evangelists agree in the statement that the Savior died on a Friday.

The arguments with which van Bebber supports his contention, that Good Friday was the 7th of April, A. D. 30—a contention which fits in admirably with the teaching of the Gospels and the wellnigh unanimous tradition of the Fathers and ecclesiastical writers of both the Eastern and the Western Church—have every appearance of stringency.

George Washington's Political Astuteness.—There is a general belief that success in politics and truthfulness are incompatible, and we are wont to look upon George Washington as the only con-

spicuous exception to this rule. His latest biographer says on this score :

"The Rev. Mason L. Weems is authority for the popular statement that at six years of age George could not tell a lie. Whether this was so, or whether Mr. Weems was drawing on his imagination for his facts, it seems probable that Washington partially outgrew the disability in his more mature years." (Ford, 'The True George Washington,' p. 307.)

Certain it is that "the Father of his Country" could be very cunning at times in drawing himself out of an unpleasant situation. He offered Patrick Henry a position after having first ascertained in a round-about manner that it would be refused. Perhaps the neatest of his dodges, says Ford (p. 306), was made when the French revolutionist Volney asked him for a general letter of introduction to the American people. This was not, for political and personal reasons, a thing Washington cared to give, yet he did not choose to refuse, so he wrote on a sheet of paper,—

"C. Volney

needs no recommendation from

Geo. Washington."

—In the Philadelphia *Record* of Feb. 28th, Mr. Frederic J. Haskin writes entertainingly from Lima, Peru. He notes with satisfaction the efforts of American Protestant missionaries to "convert" the poor Catholic population. True, their activity is in direct violation of the law of Peru, and at first these missionaries, who started their propaganda as book agents by selling "Protestant" bibles, had a hard road to travel." But "the influence of the free-thinking Catholic element in America" (read United States) "was brought to bear on the situation, and the scripture-peddling missionaries were soon let out of jail. They went right on selling their bibles."

It were interesting for the Catholic public to know who are the representatives of the "free-thinking" Catholic element, whose influence extends to Peru and is so generously devoted to the benefit of Protestant propaganda there. That this work is carried on in defiance of the local laws, and under cover, is a possible explanation of the reason why so many American Protestant missionaries in foreign lands are constantly in "hot water," keeping Uncle Sam's army and navy busy in protecting jeopardized "American interests."

—The production of 'Everyman' in a Catholic school hall in mid-Lent is a novelty worth recording. It happened in St. Francis de Sales parish here in St. Louis. This parish being German, its scholarly rector, Rev. F. G. Holweck, had taken the trouble to translate the play from the libretto used by the English company that recently toured the West. The St. Francis de Sales production was so well attended that it had to be repeated twice, and we understand "it edified the spectators more deeply than a Lenten sermon." Those who saw the English version played will not doubt this statement. 'Everyman,' by the way, is only one of a number of early English plays conforming more or less to the same type. In Germany, where this type was equally popular at

the close of the Middle Ages, it was called 'Homulus' or 'Hekastus.' (See K. Gödeke: *Every-man, Homulus und Hekastus: ein Beitrag zur internationalen Literaturgeschichte*, 1865.) We wonder whether German literature does not afford specimen plays of this class in every way equal to the English one that has recently become so popular and which Father Holweck has so cleverly done into modern Deutsch.

—We are gratified to note a decided improvement in the official directory of the Roman curia and the universal Church, the most important Catholic publication of its kind in the world, *La Gerarchia Cattolica* for 1904. This improvement is not merely typographical, but it extends to the contents, making these far more up-to-date and reliable than they ever were before. In the first place the list of popes has been revised, in harmony with the results of the latest researches, by the Prefect of the Vatican Library, who chiefly follows Duchesne's edition of the 'Liber Pontificalis.' The Latin and vulgar names of all the episcopal sees have been corrected by Rev. P. Eubel, O. Min. Conv., a leading authority on this difficult subject. The newly devised indices in their completeness and reliability are a real boon to the user. The change for the better in this year's *Gerarchia* is so marked that a critic in the *Historisch-politische Blätter* (133, 4) rightly observes that it required nothing less than a change in the pontificate to bring it about. It is wonderful how the reforming activity of Pius X. is making itself felt in every department of the curia.

—In honor of the third centenary of Don Quixote, an illustrated Madrid review, *Blanco y Negro*, announces a contest for painters, sketchers, and engravers, for the best portrait of the immortal Knight of the Sorrowful Figure. For the best picture of this most celebrated character in Spanish fiction it offers a prize of 5,000 pesetas (\$1,000), the picture not to be larger than 30x45 centimeters. A special jury will award the prize. The contest closes October 30th, 1904.

With such an immense number of Don Quixotes stalking about in all civilized countries, it should not be hard to trace the portrait of their great prototype—him of La Mancha. If photographs were acceptable, we should be tempted to send our own, remembering that we had the—shall we say *honor*?—of being publicly and officially proclaimed as the Don Quixote of the American Catholic newspaper press some ten years ago by His Lordship the Bishop of Alton.

—Two years ago, at the meeting of the Western Catholic Teachers' Association, it was shown that the main shortcoming of our parochial schools was the lack of a proper teaching plan, fixing the minimum of knowledge which a fairly good teacher should inculcate in an elementary school. Now J. M. Rice in the *Forum* (Jan.) finds that this is also one of the defects of the public schools, and he lays down these two "fundamental conditions of success: 1. A well-defined, but reasonable minimum demand, based, first, upon a clear conception of the ideal end, and, secondly, upon a knowledge of what a fairly good teacher is able to ac-

comply in the desired direction ; and 2. a clearly defined method of judging to what extent each teacher is meeting that demand. Expressing these ideas in homely phraseology, we have the simple proposition that the essential conditions of success in pedagogy, as elsewhere, are to know what you want and to see that you get it" (page 451).

—The *American Ecclesiastical Review* [March, 1904] under the heading Literary Chat [p. 334] has a communication which meets with the oft-expressed wishes of many priests :

"The proposed changes in the Roman Breviary are [at the suggestion of the present Sovereign Pontiff, as we understand], to effect a return to the primitive form of the ferial and festive offices. The Calendar of Saints having special offices is to be reduced to a comparatively small number, so as to avoid the frequent repetition of the same Scriptural readings, psalms, and hymns, taken from the Common of Saints. This means that the ferial offices, with the regular distribution of the entire Psalter, will be restored. These will, at the same time, be shortened, especially for the Saturday and Sunday offices. The offices of the great feasts will be retained in their main form, but all the lessons are to be revised so as to eliminate what is purely legendary and incorrect."

—The *Independent* (2882) is compelled to admit that it printed two articles with the signatures of gentlemen who disavow the authorship. It explains the "errors" by stating that "it is necessary for a journal like the *Independent* to use the services of literary agents to secure desired articles"; that the two papers in question came to the editor from a "trusted agent," who understood that he had permission to use the material obtained in the form of signed articles. The *Independent* ought to reform its literary methods. We understand that the alleged interview with Archbishop Harty, which it printed a few months ago, was also "faked." A journal which allows itself to be thus systematically victimized by literary garreteers, is bound to lose respect and influence.

—"We can not understand the fascination of card parties for a great many of us," says the London (Ont.) *Catholic Record* (No. 1303). "It is of course a species of amusement, but that it is conducive to mental or spiritual growth is not discernible by us. Nor is the wisdom of having young people together to drivel over paste-boards for hours at a time apparent. It wastes time and mayhap gives the young man an itching to try his hand at a faster game, where the prize is not an article of jewelry but the coin of the realm. It is an easy way to make money, this card party, but whether the cash gleaned therefrom outweighs the possible risk of deadening the mental and spiritual activities of the participants, is an open question, at least so it seems to us."

—A special to the *Philadelphia Record* from Tamaqua, Pa., under date of Feb. 17th, says: "After one year of the reign of Socialism in the Panther Creek Valley, the Debs followers have

been deposed from office and the party practically disintegrated in Lansford, Summit Hill, and Coaldale, where the Socialists won such notable victories last year. All their candidates were defeated by overwhelming majorities. During the time the Socialists were in control, it is charged that there were more irregularities, more lawlessness, and more grafting than at any time before in the three towns named." Wherever Socialism is tried, it shows the same result.

—In his work on Trusts [sixth volume of 'Culturprobleme der Gegenwart,' ed. Berg; Berlin: John Raede. 1903] Theodor Duimchen calls the constitution of countries ruled by the moneyed aristocracy a "mammonarchy." Evidently we Americans have the doubtful pleasure of living in such a mammonarchy; for the author selects as a model plutocrat our oil-king John D. Rockefeller. On the strength of his studies Duimchen coins for Rockefeller and company a precious new word—which is more than a *bon mot*!—viz., "cleptocrats." Thanks to the German savant for these timely contributions to our vocabulary. Think of it, to be ruled in a mammonarchy by cleptocrats!

—A Pennsylvania clergyman writes us: You may like to know some beautiful inscriptions for church bells: "Vox mea sit grata, tibi Virgo Maria Beata, A. D. MX.," was found on a bell in Zorbau near Weissenfels. It seems to be one of the oldest bells in Germany. Other good legends are: "Laudo Deum verum, plebem voco, congrego clerum." "Defunctos ploro, nimum fugo, festaque honoro." "Vocor campana, nunquam praedico vana." "Annuntio festa mortaliumque funesta." "Quum venit tempestas, sentitur mea potestas." "Alios ad templum voco, ego tamen hoc maneo loco."

—A correspondent asks whether the control of the parochial school is regulated by Canon Law, and whether the pastor of a parish has the right to engage and discharge religious teachers without conferring with his bishop.

In the United States the matter of parochial schools and control of them is determined by the III. Plenary Council of Baltimore and diocesan statutes. No pastor may discharge religious without first consulting the bishop of the diocese wherein the controversy has arisen.

—The comments of Rabbi Berkowitz of Philadelphia on the tendency of many school boards in "forcing Bible reading and devotional exercises in the public schools," throws an interesting light on the alleged "non-sectarian" character of these public institutions, which are supported by money from the believers of every creed.

—Rt. Rev. Bishop Burke of St. Joseph, Mo., calls our attention to the fact that the *Parish Messenger* of that city, quoted by us [No. 10, p. 157] as favoring the Y. M. C. A., "is not a Catholic publication."

—What authority has the *Independent* for stating (No. 2882) that the indebtedness of the Catholic University of America, during the rectorship of Msgr. Conaty, increased to \$190,000?

